Articles on Jesus Christ and Christianity

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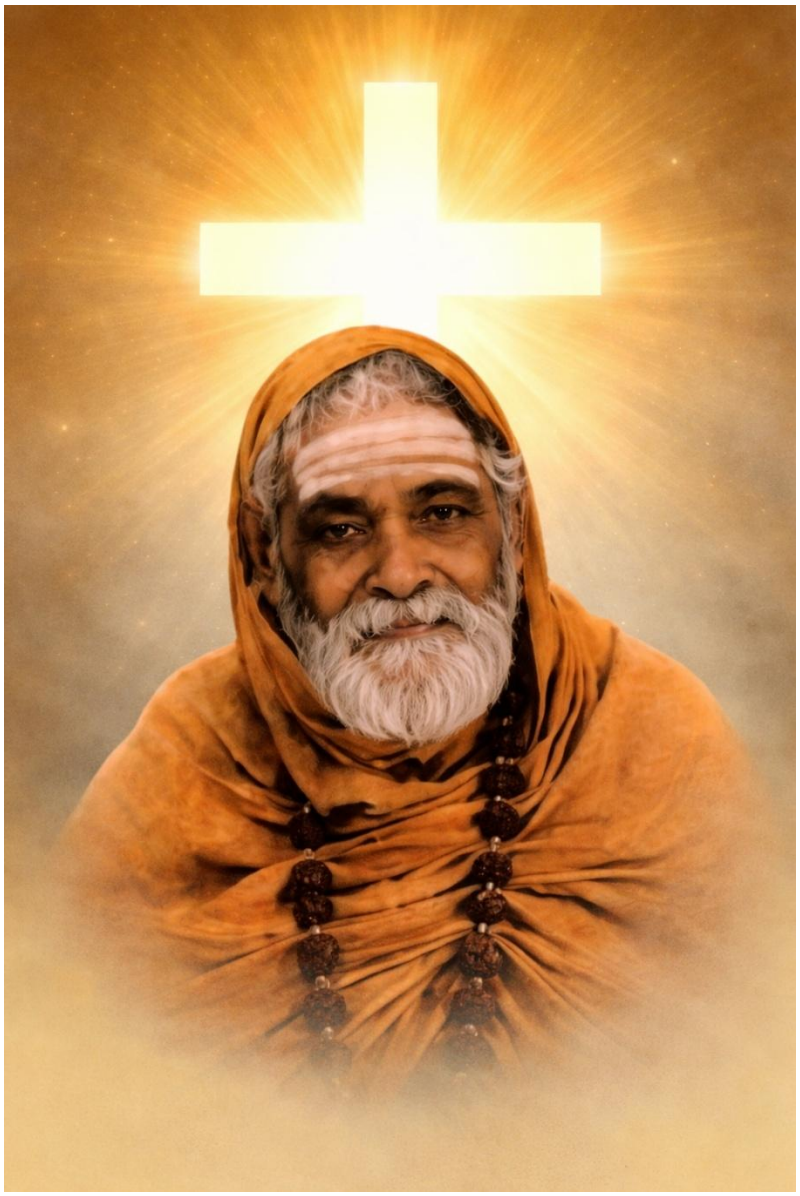

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1. Jesus Christ

December 24th is the birthday of the world-famous Lord Jesus Christ. His followers, who call themselves Christians, reside in every part of the civilized world. In our land of Bharat (India) as well, there are lakhs of people who believe his word to be the True Scripture. Christians distribute Bible pamphlets containing his sayings by the crores across the world for the welfare of the people; they have established countless institutions to preach the greatness of their religion. Schools, hospitals, book publication societies, and archaeological research centers —countless missionaries are found everywhere in the world, and similarly in our country, spreading these while propagating their religion. The English, who are currently the rulers of India, belong to this religion. For all these reasons, it is appropriate for all of us to recall the life history of Christ.

Four great souls named Saint Matthew, Saint Mark, Saint Luke, and Saint John have written his divine history. Although some details in what they wrote do not match one another, the main subjects are identical. His history, from his birth to his ascension to heaven, is filled and overflowing with miraculous plays (leelas). His birth through a virgin named Mary; some sages from the East coming to worship him following the path of a star that rose at the time of his birth; discussing religious matters with scholars in Jerusalem at the very age of twelve; receiving baptism from John and subsequently standing on religious platforms here and there to preach and amaze the people; turning water into grape wine; curing the sick merely by word or touch; giving speech to the dumb and sight to the blind; bringing the dead back to life; making food inexhaustible; walking on water; calming the storm; predicting his death beforehand; rising again after

dying on the cross; appearing to people in various places afterwards; and ascending to God near the sky while everyone was watching—such divine plays will undoubtedly bring the memory of the Maharashtrian "*Bhaktavijaya*" (1) to the readers of our country.

Just as we use the word 'Kalki', the Jews used the word 'Christ'. Just as Hindus believe that righteousness will be established through the Kalki avatar, those people believed that a Savior would incarnate in the future. Lord Jesus not only claimed that he himself was that Savior, but also informed people that he was the beloved Son of God and had come to preach the Kingdom of God. John, who baptized him, and many others spread the news that he was indeed this Lord Christ.

The miraculous plays Christ performed, the new teachings he gave standing on Jewish religious platforms, the way he brought to light the faults of traditionalists and those who adhered only to the letter of the scripture, the strict words he spoke without concealment, and his occasional actions contrary to some Jewish customs—all these made the Jewish people hate him.

Those people, unable to grasp the core of the teaching Christ was giving—that the Kingdom of God would come soon—put forward its literal meaning, painted it as him claiming to be the King of everyone, and made arrangements to have him killed by hanging him on a cross with the help of the government. Thus, the killing of Christ and the torture inflicted upon his disciples served as further aid for his teachings to spread even more.

From a historical perspective, the life history of Jesus Christ may belong to some small country, but from the perspective of the greatness of his teaching, it pertains to the entire globe. The teachings Christ gave to people can be mainly summarized in two phrases: **Love of God and Love of Mankind**.

Just like Gautama Buddha, Christ mainly preached instruments such as compassion for the poor, purification through repentance for sinners, the blessedness of those who pour out their body, mind, and wealth for righteousness, and the greatness of treating even those who harm you with love by doing them good. Just like Buddha, he established a community of preachers and encouraged the spread of Dharma; just like Buddha's teachings, his religious teachings were overflowing with parables and examples. However, Buddha preached religion for a long time in the land where he incarnated and eventually gained reverence from people as an avatar of God; in contrast to this, it is very tragic that Christ appeared as a supreme enemy to his own people, the Jews, and suffered torture from them within the first three or four years of his noble teachings starting to spread in the country.

1. https://www.wisdomlib.org/history/book/bhaktavijaya-stories-of-indian-saints

2. Christmas (Christ's Birthday)

Christians celebrate the festival of Christmas. However, for those working in some schools, courts, offices, and the like, the term "Christmas Holiday" has become very familiar through constant hearing. Many among us know that the festival of Christ is from December 25th to January 6th; but we do not know very accurately for what reason they celebrate the festival on those days. In this article, I intend to write a few sentences regarding Christmas Day—the Birth of Christ.

Jesus Christ was born on the 25th day of December. Therefore, that day is famous as "Christmas Day". How did his birth happen? Just as Sri Krishna's birth happened in Nanda's house, it happened somewhere in an obscure corner. The Jews of that time were under Roman rule. It was their hope that the time for them to obtain self-rule would begin one day or another. They knew that many had prophesied that a Savior who would liberate them all would arise. However, their belief was that he would be born in a palace in the city of Jerusalem. But he was born in a town called 'Bethlehem'; and that too, not inside a house, but in a cattle shed!

The Romans imposed a poll tax. Everyone had to pay the tax and have their names written in the register. There was permission from the officials that the Jews could pay their tax wherever they wanted. But they were intending to pay the tax and have their names registered in their own ancestral towns only. Therefore, the couple named Joseph and Mary had to travel that long distance to pay the tax in their town of Bethlehem itself. Although Joseph was in the city of Nazareth, he came to David's city, Bethlehem, to be included in the count as belonging to that lineage. By the time the couple arrived, the inn there was filled with people; therefore, having no space, they had to stay in the cattle shed or stable attached to the inn. There, the birth of Christ took place!

To indicate that Christ is a great soul (Mahatma), some incidents are written in the Bible. Some shepherds were watching over sheep in the fields outside the town; for the protection of the sheep at night, they might have been awake talking to one another. At that moment, an angel came casting the light of his bodily radiance everywhere and said, "Do not fear, I have brought you joyful tidings; in David's city of Bethlehem, Christ, the Savior of all, has been born. Go and look in the cattle shed there if you wish; they have wrapped the baby in cloths and laid him down!" In the sky, divine beings were singing loudly, "Victory to the Supreme Lord! May there be peace on earth! May there be good will among people for one another!" The child was named Jesus. After the period of post-natal impurity was over, the couple came to the city of Jerusalem and offered an offering to the Lord. There was a devout old man named Simeon (cf. Luke 2:25-35) there. He said, "The Supreme Lord had given me an assurance saying, 'You will not die until you see the Christ!'" Today his word was fulfilled. He blessed them saying, "This child is one who brings glory to the Jews, and a light that dispels the ignorance of others!"

Christians believe that Christ's incarnation brought joy to the entire world. He showed the path to remove the sins of everyone. He made it known that there is no need to fear the Supreme Lord; He is a loving Father. He preached on how a human being should spend his life happily and how all humans can live like brothers. All devotees of Christ believe he taught that there is no reason for those who believe in the Supreme Lord to fear death, and that they will have eternal peace and happiness in the other world. To whom indeed is the saying that the Supreme Lord keeps devotees in His heart not joyful?

Just as Sanatanis (Hindus) have neglected Lord Sri Krishna's teachings and Buddhists have neglected Buddha's teachings, Christians too are respecting Christ's teachings only in words. Today, all the Western countries where Christians reside, instead of being a kingdom of mutual love, have become the home of passion and hatred. It is Christians who have waged the world's most terrible war and turned the entire human world into a wasteland of despair! It is Christians who have manufactured cruel weapons of mass destruction that kill thousands, like the Atom Bomb!

Christ was born as the son of the poor; he moved about and preached among the poor. He considers that all help rendered to the poor, and the nurturing of women and children, is worship of himself. To believe that Christ incarnated for our salvation, to remember him with gratitude for the teachings Christ has given, and to pray, "May your mercy be upon those in this world for whom obtaining happiness and peace is obstructed; may I be able to render help to such people as much as lies in my power!"—whoever does these things wholeheartedly, he alone is the Christian who has celebrated Christmas correctly.

3. Upanishadic Doctrine and Christianity

Dr. Paul Deussen has described to what extent the Upanishadic doctrine has a close relationship with Christianity, and what benefit there is to Christianity if this doctrine is accepted, in this manner (cf. 'Sechzig Upanishad's des Veda von Dr. Paul Deussen'):

Just as the ‘latter half’ called the "New Testament" is to the Bible, so are the Upanishads to the Vedas. This comparison is not made merely from an external viewpoint, nor is it a baseless comparison; it has arisen following a certain law that exists for the growth of religious consciousness. This view is agreeable to both these books—the Bible and the Vedas. When the human race is still in its infancy, religion takes the form of injunctions and prohibitions (do's and don'ts). That scripture promises excellent things and threatens with severe consequences. Thus, it emphasizes the importance of these injunctions and prohibitions. This religion, which is in the form of injunctions and prohibitions, proceeds with self-interest as its primary focus. It is determined in this religion that this very self-interest is the center and essence of human nature. It is not within the capacity of this religion to preach beyond this self-interest.

However, when it is understood that actions performed harbouring the desire that "such a result must occur" or the fear that "such a bad result might occur" cannot yield any benefit for the Supreme Goal (paramapurushartha), then religious knowledge will have reached a higher stage than this. The essence of the religion of this stage is realizing that life's purpose cannot be fulfilled merely by satisfying self-interest, and that our duty is to restrain this self-interest with effort. In this state, it becomes known that our individual ego (Jivatva) is like the outer husk of a grain, and that our inherent Divinity (Ishvaratva) manifests only through desireless action.

The childish view that the goal of life (purushartha) must be attained solely through actions is found in the method contained in the "Old Testament" (Old Covenant), the first half of the Bible. This is equivalent to the section that the Mimamsakas of India call Karmakanda. Karmakanda means the portion of the Vedas consisting of two parts—the Samhita and the Brahmana— (excluding the sentences inserted here and there that reflect the opinion of the Upanishads).

In both the Old Testament and the Karmakanda, a certain law is laid down, stating that those who follow it will attain such-and-such excellent results, and those who transgress it will suffer such-and-such an evil fate. Since the statement in the Old Testament that the results of all actions performed are realized right here [in this life] contradicts experience, it is quite difficult to reconcile it. In the Indian doctrine, since it is stated that results occur to some extent in other worlds as well, this difficulty does not exist.

However, there is a special feature in the religious system of the Bible. Reducing slightly the prominence given to mere ritual action in the Hindu Dharma Shastras, the Bible gives greater importance to pure conduct. That is very favourable for the progress of human society. However, if viewed from the perspective of to what extent action constitutes Dharma, whether one performs action for imagined deities or performs it with a view to help others, both are the same. As long as self-interest remains primary, both these types of action are valued solely on the basis of being instruments for one's own convenience.

Therefore, from the standpoint of Dharma, both the result and the means become useless. This is accepted in the New Testament, because it is propounded there that even good works are useless [for salvation]. As for the Upanishads which correspond to this section, actions are completely abandoned. In both these texts, it is stated—not that liberation is attained by doing or omitting something—but that it is necessary to transform the natural human state itself. It is considered in both texts that ego (ahaṃkāra) is the root of this worldly bondage (which is empirically real, vyāvahārikasatya), and that this transformation of nature is what is required to be liberated from it.

4. Theosophy and the Christian Religion

(A translation of an article written by Mrs. Jane Delaire(?) in 'The Dawn' magazine)

If asked, "What are the fundamental principles of your religion?", three-quarters of traditional Christians would say: the Incarnation of Christ and the Atonement wrought by Christ—these are the ones. If this same question regarding the fundamental principles of the Christian religion were asked of members of the Theosophical Society (Theosophists), a great many of them would answer: the Fatherhood of God and the Brotherhood of Man—these are the ones. For traditional Christians, Christianity means a set of beliefs and a collection of doctrines; the interpretation of these doctrines varies from one denomination and sect of Christianity to another. It is not so for Theosophists; their opinion is that Christianity is the realization within one's own inner self that one has come from the Supreme Lord and is destined to return to the Supreme Lord.

All those members of societies who claim to be Christian Theosophists are indeed mystics (Yogis); their belief is the belief of mystics belonging to the Christian fold. Did not Jesus Christ demonstrate that God is the Father of us all and that we are all brothers? The ultimate conclusion of this is that the Supreme Soul pervades the hearts of men, and all the various distinct living beings seen in this world are but this one Supreme Soul. This belief is one of the fundamental principles of Theosophy. We believe that it is a fundamental principle of the Christian religion as well.

The very name 'Theosophy' indicates that man can know God. 'Theos' means God, 'Sophia' means wisdom; therefore, 'Theosophy' means the Science of God (Brahma Vidya). It is possible for man to realize the nature of God because he himself is God in seed form; he has come from God alone. As soon as the struggle of births he must undergo on this earth is finished, he returns to merge in God alone. If one looks at man's innermost nature, he is God; no matter how much he may sometimes forget his inherent birthright, no matter how far he may wander away into the wilderness and live eating husks like swine, he is truly the Son of God. He has come from God alone. After he has learned all the lessons he needs to learn in this school called Samsara, he will return to God. The Christian community has largely forgotten this principle. They are preaching only that God is transcendent (beyond the world) (1); they have more or less abandoned the other principle that God is omnipresent (immanent).

As a result, what has happened throughout the Christian world now is that everyone who believes in God thinks of God as a principle isolated somewhere far away, or as an unknowable entity in a very distant heaven; they never consider that He is the vital essence within all that exists, or that we have come from Him and exist within Him.

Nevertheless, Theosophists believe that Master Jesus preached the principle that God is Omnipresent much more strongly than the principle that the Supreme Lord is Transcendent. It was not necessary for him to preach so much that the Supreme Lord is Transcendent, because that was already the warp and woof of the religion of Israel (2).

Even with a little thought, this becomes clear to anyone. Except for the Brahminical (3) religion and Buddhism, the idea that God is Transcendent is, in an external view, the cornerstone of all religions; only when one penetrates their secret portion and looks at the subtle teachings contained therein, does it appear that they preach that God is Omnipresent—that is, He is not in some other world beyond the constellation of stars, but as the poet Tennyson has said, "*Closer is He than breathing, and nearer than hands and feet"* (cf. "The Higher Pantheism" by Alfred Lord Tennyson).

Since this is so, there was no need for Lord Jesus to preach that God is Transcendent. Instead, his main effort was to awaken humans to realize that the Supreme Soul exists within us, and to make it known that this realization is the true empowering religion. There is his profound statement, "The Kingdom of God is within you," (cf. Luke 17:21) isn't there? What is the idea behind it? What is the meaning of this saying? We have heard this many times, and we have said it many times too. However, we do not know its meaning very well. The teaching contained in this sentence is the foundation stone of the Christian religion. "God the King always resides within His own Kingdom." That is to say, as the great mystic of Spain named Saint John of the Cross has said, "God dwells eternally in every living being." (cf. 'God dwells and is present substantially in every soul, even in that of the greatest sinner in the world.', Ascent of Mount Carmel, Chapter V). This is the root of the Christian religion.

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1. Westerners term the doctrine that God exists outside the world and governs it from the outside as 'Transcendence' (prapañcātītavāda). This doctrine is central in those religions which hold that the world and God are totally distinct.

2. The religion of the Jews, who believe in the faith of Moses, is named Israel. Jesus Christ preached his new religion keeping the Jewish religion itself as the foundation, in order to fulfil their sentiments.

3. Some call the Hindu religion 'Brahminism' (brāhmaṇa mata) because Brahmins are its principal teachers. This name is not very prevalent now. Readers must remember here that the essence of the Hindu religion is the teaching that, although God is Transcendent in the sense that He is not subject to any limitation of the world, the world has derived its existence from God alone, and His Being is filled to overflowing throughout the entire world.

5. Walking Like Christ

(From the book "Imitation of Christ" written by Thomas à Kempis, Book I: Admonitions Profitable for the Spiritual Life CHAPTER I)

1. He that followeth me shall not walk in darkness, saith the Lord. These are the words of Christ; and they teach us how far we must imitate His life and character, if we seek true illumination, and deliverance from all blindness of heart. Let it be our most earnest study, therefore, to dwell upon the life of Jesus Christ.

2. His teaching surpasseth all teaching of holy men, and such as have His Spirit find therein the hidden manna. But there are many who, though they frequently hear the Gospel, yet feel but little longing after it, because they have not the mind of Christ. He, therefore, that will fully and with true wisdom understand the words of Christ, let him strive to conform his whole life to that mind of Christ.

3. What doth it profit thee to enter into deep discussion concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skilful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should all this profit thee without the love and grace of God?

6. The Christian Religion Taught by Jesus

(Translation of a part of an article published in the magazine named 'Brotherhood')

Only a few fragments of Jesus's sayings have reached down to our generation. And the fact that they have reached us is based on the imperfect memory of some people who, even though they heard his speech, were unable to fully understand his entire meaning. However, although these invaluable fragments present many difficulties and contradictions to modern critics and translators, they are sufficient to clarify what his supreme objective was. His teaching was more or less like this: You sinners must take refuge here and now in the One God, the Compassionate Father (1), the Supremely Beloved, who exists everywhere and always, unseen by anyone, and is eternal. Let the Kingdom of that God, and the righteous conduct (Dharma) and purity (Sattvic nature) which He has bestowed upon you and which He expects from you, be your supreme goal. Let it be your unceasing desire, prayer, and effort that the will of Him who is the Father of us all be done in this earthly world regarding everyone and by everyone, just as it is being done in the spiritual kingdom of supreme bliss.

It is impossible to worship God and the power of wealth at the same time. Worldly people consider food, clothing, and sensual enjoyment as the most important things; but do not let yourselves be agitated by thoughts of such matters. Your Father knows well what you need (cf. Matthew 6:7-9); if you keep trying to act according to His inspiration in all matters, such necessities of life will come to you of their own accord. Be as concerned about the welfare of your neighbour's as you are about your own welfare. Behave towards people in the same way you wish them to behave towards you. This is the essence of Dharma and of the teaching of the religious preceptors. Let your love and benevolence spread everywhere.

1. It is the belief of Christians that there are three aspects in the Godhead: Father, Son, and Holy Spirit.

Love even your enemies (Matthew 5:44). Never lose your peace of mind; the consequence of anger is certainly bad. Even if the wrong principle—that one must retaliate appropriately if any harm is done to you—appears to be in some ancient religious scriptures, do not ever follow it yourselves.

Never formulate a rule that the forgiving nature of generous pardon should be limited to only this much. Never accept a standard lower than perfect love.

The Supreme Lord, who is your Father, makes the sun shine equally upon the good and the bad, and makes the rain pour equally upon the just and the unjust (Matthew 5:44-45). Just as your Father is perfect, you too must become perfect; you must become perfect in the love and benevolence that conquers the whole world. You must also become perfect in forgiving consistently with patience. Unless your righteous conduct is far more divine than that of the disputants of scripture and the hypocrites who parade their religion, you can never attain the state of true supreme bliss.

Since there are people in this world who are opposed to you (Luke 6:27-31), do not hesitate even if you have to suffer or surrender your very life for the sake of the exclusive devotion that must be shown to attain perfect love. Generally speaking, even if it appears that there is a loss from this, truly eternal gain and victory are obtained from this. Therefore, behave with extreme joy in such circumstances.

7. Some Teachings of Christ

(Selected from the Holy Bible)

1. But when you give to the needy, do not let your left hand know what your right hand is doing. (Matthew 6:3).

2. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you (Matthew 6:6).

3. "Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one". Yours is the kingdom, Yours is the power, Yours is this glory! Amen! (Matthew 6:9-13)

4. No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money. (Matthew 6:24)

5. Do not worry saying, "What is there for us to eat? What is the way for drink? What is the way for clothes to wear?" First seek the Kingdom of God and His righteousness

(Dharma); then all these things will be available to you of their own accord. (Matthew 6:31-33)

6. So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. (Matthew 7:12)

7. Therefore, everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash. (Matthew 7:24-27)

8. Some Sayings of Jesus Christ

It is good for those who are Christians to reflect upon these sentences. These are sayings worthy of reflection even for those of other religions who are not Christians. They give the warning needed for the present times:

1. Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9)

2. Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift. (Matthew 5:23-24)

3. But I tell you, love your enemies and pray for those who persecute you, 45 that you may be children of your Father in heaven. (Matthew 5:44-45)

4. Be perfect, therefore, as your heavenly Father is perfect. (Matthew 5:48)

5. But when you give to the needy, do not let your left hand know what your right hand is doing. (Matthew 6:3).

6. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you (Matthew 6:6).

7. Do not be like them, for your Father knows what you need before you ask him. (Matthew 6:8)

8. Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. (Matthew 6:19-20)

9. Christ and His Teaching

We have heard the answers given by priests to questions such as: What is the nature of Christ? What is the relationship between him and us? What has he preached to the common people? However, in this month of December, which marks the birthday of this great soul (Mahatma), I shall attempt to explain here how the meaning of some sentences selected from the Bible, written by Saint John, appears when viewed through the eyes of Vedantins, for the readers to reflect upon.

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). *In this sentence, it is stated that Christ was one with the Atman (Self) at the beginning of creation. He was with God in the very beginning of creation.*
"All things came into being through him, and without him not one thing came into being." (John 1:3). *Here it is said that there is nothing distinct from the Supreme Lord; whatever is created is not distinct from the Supreme Soul (Paramatma).*

"In him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it." (John 1:4-5). *Here, the Supreme Soul is described as the Eternal Supreme Light. Although He was indeed of the nature of Supreme Light even in the unmanifest state, He was not then the object of any specific knowledge; only after the manifestation of names and forms are all people transacting their affairs through that Light.*

"That Light is what gives light to every human being coming into this world; He entered this world, and the world existed because of Him; yet, this world did not know Him." (John 1:9-10). *Here, the great principle is stated that the Supreme Soul (Paramatma) created the world and entered within everything as the light of the Self called the individual soul (Jiva). Fundamentally, there is no difference between the individual soul and the Supreme Light; without this Light, the world cannot exist at all. The world must shine only by the light of that Self (Atman); but nothing in the world can objectify His nature and shine (illumine Him).*

The Holy Bible was originally in the Greek language and has been translated into various languages of Europe. There are many translations of it in the English language. We have to understand the intent of the original only through those translations. I do not know whether Christians accept the meaning I have given above or not. To a large extent, this may not be acceptable to modern Christians. However, this teaching given by Christ is in agreement with the teaching of the Upanishads prevalent in our country; to Vedantins, it feels that this very meaning must have been in Christ's mind.

Now, I will quote another portion of the scripture here. It appears that my opinion receives support from that as well. In the tenth chapter of Saint John, there is this sentence: "I and my Father are one." (John 10:30). Here lies the meaning of the Great Vedantic Sentence: "Aham Brahmasmi" (I am Brahman). It is the custom among the

Jews to call the Lord 'Father'. As soon as they heard this word of Christ, the Jews present there tried to stone him to death. Those people held the view that stating the unity of the Individual Soul and the Lord (Ishvara) was a great blasphemy. It is said that later, a Muslim saint named 'Mansur' proclaimed the Arabic phrase "Anal Haq!" (I am the Supreme Soul) and fell victim to the fierce anger of the people of that time. It is difficult for common people to understand the meaning of the statement that the Lord and the individual soul are one.

"Jesus replied, “I have shown you many good works from the Father. For which of these are you going to stone me?” The Jews answered, “It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God.” The answer Christ gave to this is instructive: “Is it not written in your law, ‘I said, you are gods’? If those to whom the word of God came were called ‘gods’— and the scripture cannot be annulled— can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? If I am not doing the works (leelas) of my Father, then do not believe me. But if I do them, even though you do not believe (trust) me, believe the works, so that you may know and understand that the Father is in me and I am in the Father." (John 10:32-38)

If this statement is put in language understood by the people of our country, its meaning amounts to this: The Knower (Jnani) is the supreme devotee (paramabhakta) of the Supreme Lord; there is no difference between him and that Lord. All his actions are indeed those of the Supreme Soul.

The Jnani is extremely dear to the Lord, because the Lord is extremely dear to him. The Jnani knows that the Supreme Soul alone is the supreme goal. Therefore, he is truly the very Self (Atman) of the Lord. Even common people are indeed (as though) partial manifestations (aṃśa-svarūpa) of the Supreme Soul. The Veda says, "That art Thou," "All this is the Supreme Soul," and "Fishermen are Brahman, slaves are Brahman, and these gamblers also are Brahman." (cf. Ādi Śaṅkara’s Brahmasūtrabhāṣyam 2.3.43). When such is the case, what is the surprise if great souls (Mahatmas)—who are great heroes, virtuous, and established in the Supreme Soul alone—say, "I am Brahman"?

It is the belief of the sages (Rishis) residing in Bharat that the Veda is beginningless. When they were immersed in contemplation (dhyāna) on the Supreme Soul through penance (tapas) and became absorbed in Him, by His grace, the realization of the nature of the Supreme Soul as Supreme Light dawned upon them. "Oh, Children of Immortality, listen!"—thus has a sage addressed everyone. The Vedantic sentence proclaims, "The Supreme Lord is of the color of the sun, He is beyond darkness." (cf. Śvetāśvara Upaniṣad 3.8) Another sentence states, "He is the Witness existing in all, the embodiment of Consciousness." (cf. Śvetāśvara Upaniṣad 6.11). If the teachings of Jesus Christ are viewed from this perspective, does it not have to be said that the Supreme Lord has preached His essential nature to everyone through great souls via one path or another?

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